1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

tribe. This incident a number of natives living today remember. I was told in Nuku Hiva that the people of the small valley of Ua Uka, between Tai o Hae and Haka Ui, were defeated in war, took flight in their canoes, and were never heard of again.

Unity of the Group

That the Marquesas may be regarded as a unified group of Polynesian stock is evidenced by the culture, language, traditions, archaeology, and physique of the people. Genealogies furnish an important bit of evidence indicating this unity. According to these records, which are everywhere of the same system in their earlier sections, the people of all the islands regarded themselves as descended from Atea.

There are, however, many variations of a minor sort, due to local differentiation. Such are the dialectical differences of the several sections of the groups; there appears to be also a slight physical variation between the northern and southern sections which may indicate predominance of one or another element of settlers in each particular region. The people of the south—that is, Fatu Hiva, Tahu Ata, Hiva Oa—tend to longer heads, curlier hair, shorter stature, and lighter skin. Differences in stone work observed by Mr. Linton indicate corresponding variations in the two sections of the group. The people in the southern section did not build with as large stone, nor did they erect as large platforms and dance areas as those of the northern section. On the other hand, the arts of carving and sculpturing stone and of cutting stone blocks were much more highly developed in the south. Furthermore, in correlation with this stone work, we nd that the art of wood carving and the higher, later evolution of the art of tattooing were centered in the southern group, and that they spread from there to the north. In the southern section the chief was less sacred than in the northern and there was less definite social stratification and private ownership of land. In the discussion of Hiva Oa, it is brought out that there is good reason to believe Hiva Oa, the largest island of the southern section, to have been the central source for most of the traditions of the group. The people of Hiva Oa, particularly of Atu Ona, have today a very deep-set feeling that Hiva Oa ways represent the genuine Marquesan, while for those of Nuku Hiva, they have a decided contempt. It will be brought out in the discussion on The Chief that there seems to have been a decidedly stronger tendency toward the recognition of sanctity in chiefs in the northern section than in the southern.

In our travelling about the group, we noted very marked temperamental differences between the inhabitants of the two sections, evidenced in a number of ways. The people in the south are very aggressive, extreme

3: Handy E-5 (1920-1921) 1930 OX6 Marquesas OX6

THE MARQUESAN LANGUAGE

The language spoken by the Marquesas Islanders is one of the group of related tongues spoken throughout the Polynesian islands, generally called Polynesian. Within the small area of their isolated home, these islanders differentiated their speech into several dialects having distinctive phonetic and tonal traits and variations in vocabulary; but, in comparison with the divergence of Marquesan from other Polynesian languages, these local variations are of minor importance. Marquesan differs from other Polynesian languages so much that the latter are only vaguely comprehensible to an intelligent Marquesan. But, as it is in each of the other main groups of islands in Polynesia, the Marquesan's language, like his culture, was unified throughout the group, so that the speech of a man of any island in the group was plainly understood by one from any other. It is obvious to the student travelling in the islands that local differences are but divergencies from a common original. There is little reason to believe that local variations have resulted from influences or accretions coming from outside the islands.

The notes which follow are based on a careful, though not very extensive, study of the phonetics of the dialect of the Marquesas. The grammar and syntax of the language is sufficiently well outlined in the dictionary of Dordillon. For this reason little attention was paid to these subjects other than that required for personal use of the language. No sooner had I reached the islands, however, than I realized that the orthography adopted by Dordillon was totally inadequate for indicating the phonetics of the dialect. In conjunction with the other investigations a short but careful study of the phonetics and vocalization was therefore made in the following way: A list of words covering all the possible combinations of consonants and vowels in the local dialect was made, and various informants in different sections of the group were tested out with these words. The summary of the results of this study as given in the following pages has been published in this collection in the hope that it may contain information directly contributory to the study of the cultural and linguistic affiliations of the islanders.

Phonetics

The ten consonants (*f*, *g*, *h*, *k*, *m*, *n*, *p*, *r*, *t*, and *v*) and the five vowels (*a*, *e*, *i*, *o*, *u*) used by Dordillon are by no means sufficient to cover the phonetics of the dialect of the Marquesas. Dordillon speaks of some variations in the vowel sounds, but there are more and greater variations than he indicates.

The following list shows the consonant and vowel variation in the northern and southern sections—called by Dordjllon northwestern and southeastern sections of the group (compare Dordillon, pp. 86-89).

4: Fernandez de Quiros T-5 (1595)1904
OX6 Marquesas OX6

high rocky hills, with some ravines whence the stream descends.

Some of the natives of these islands did not appear to be as white as those of Magdalena. They have the same form of speech, the same arms and canoes, with which they communicate. Their village is built on two sides of a square, one north and south, the other east to west, with the surroundings well paved. The rest is a space with very tall and thick trees. The houses appear to be for the community, after the manner of slave quarters, and open to wind and water, the floor being raised above that of the street. It appeared that many people were lodged in each house, for there were many bed-places, and these low. Some houses had low doors, and others had all the front open. They are of wood, interwoven with very large canes having joints of more than 5 *palmos*[1] in length, and of the thickness of a man's arm. The roof is of the leaves from the trees in the open space.

The Chief Pilot did not see anything of the women, because he did not land at the time that they came; but all who saw them reported that they had beautiful legs and hands, fine eyes, fair countenances, small waists, and graceful forms, and some of them prettier than the ladies of Lima, who are famed for their beauty. Respecting their complexion, if it cannot be called white, it is nearly white. They go with a certain covering from the breasts downwards.

Apart from the village there was an oracle surrounded by palisades, with the entrance on the west side. Within there was a house, almost in the middle, in which there were some wooden figures badly carved; and here were offerings of food and a pig, which the soldiers took.

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[1] A *palmo* is 8 inches, being a quarter of a *vara*, which is 32.9 inches.